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DR. AND MRS. RUNOLFUR MARTEINSSON

Dr. Runolfur Marteinsson

It was pleasant news indeed, when the many friends of Rev. Marteinsson learned of the well deserved honour bestowed upon him by his Alma Mater, Gustavus Adolphus College of St. Peter, Minnesota. We were pleased because we are convinced that both the personal qualities and the public services rendered by Dr. Marteinsson are worthy of such recognition.

It has been well and properly said that the

principal activities of Dr. Marteinsson have been devoted to the educational and theological spheres of life; and he has made a success of both. He has been a good teacher and educational executive, gaining in favour with young and old during all the years he has served as teacher which cannot now be far from half a century.

He was the principal of Jon Bjarnason Aca-
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THE TRUE ARTIST

By Rev. J. FREDRICKSON

*The smith beheld the silver and the gold,
In true relation to his finished Art;
Not money, fame, nor luxury, if sold,
But charm and pleasure for a lonely heart.*

*The painter saw a message in the sky,
The day was writing with its farewell hue;
He took his brush with urge to satisfy,
His soul and many, many friends he knew.*

*A poet had a vision yester-night,
"I know," he said, "It's not alone for me";
He labored in his study, heart upright,
Portrayed it into words for all to see.*

—J. Frederickson.

THE CONVENTION

The 64th convention of the Icelandic Lutheran Synod was held in three congregations of the parish of Rev. Skuli Sigurgeirsson, viz.: Vidines, Gimli and Arnes. The fourth congregation of the parish that of Mikley, on Hecla Island was too far away to share in these festivities.

The convention was opened by divine service including communion, in the Gimli Church, at 8 p.m., June 18th. Rev. Eirikur Brynjolfsson, the exchange pastor from Iceland who has been serving the First Lutheran Church in Winnipeg for almost a year, preached the sermon.

The morning and afternoon meetings were held in Sunrise Lutheran Camp, on the joint invitation of the Vidines Congregation and the Lutheran Women's League of our Synod. Both church and camp are prospering.

The Monday evening meeting was held in the Gimli church and devoted to the affairs of our United Lutheran Church. Its representative, Rev. Dr. R. R. Belter, of Burlington, Iowa, made the address of the evening, an impressive and enlightening message. Other things on the program included fine selections rendered by the senior choir at Gimli.

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DR. RUNOLFUR MARTEINSSON

(Continued from Page 1)

demy from its inception in 1913 with seven students, almost continuously, until it ceased operation in 1940. He saw the student body grow from seven to over a hundred; the influence of the academy extended in the life of the community and the respect for it grew until it was enjoyed by the highest educational authority of the Province of Manitoba. This in itself was an achievement worthy of full attention of any good man.

But Dr. Marteinsson found time to devote his talents to Christian cultural work as well. First as a full time pastoral worker or minister to a large and scattered congregation in New Iceland before he entered upon his educational career, and then as a co-worker in all the mature activities of the Icelandic Lutheran synod of North America during all the years of his active educational work up to the present time.

Both of these accomplishments must have been taken into consideration when the Faculty and the Board of Trustees of his Alma Mater decided to bestow the title of Doctor of Divinity upon him, but both those accomplishments are only the sequence to the real subject, the personal worth of the man himself, and it is in that very fact that the popular rejoicing over this significant honour bestowed on Dr. Marteinsson finds its strength.

The many fine qualities of Dr. Marteinsson have endeared him to his fellow men. His fairness of mind, his kindness, his faithfulness to those ideals which he believes to be beneficial to his fellow men, his innate desire of helpfulness, his unswerving loyalty, are some of his personal worth. His law of life has been and is:

*"Live I, So Live I,
To my Lord heartily,
To my Prince faithfully,
To my neighbor honestly;
Die I, so die I."*

Dr. Runolfur Marteinsson was born 26th day of November 1870 at Gilsarteigi in North Mulasysla in Iceland. His parents were Martein Jonsson, jeweller, and Gudrun Jonsdottir. He came to Canada in 1883 with his parents. Entered Gustavus Adolphus College in St. Peter, Minnesota in 1890, and graduated with the degree of Bachelor of Arts in 1895. He graduated from Chicago Lutheran Seminary in 1899.

Our congratulations and best wishes to you Dr. Marteinsson and Mrs. Marteinsson on this happy occasion, and always.

FRIENDS

THE COUNSELOR

(A leaders' course was sponsored by the Board of Directors of Sunrise Lutheran Camp, May 29th, in First Lutheran Church, Winnipeg. The following paper was given here by Mrs. Ingibjorg J. Olafsson).

One of the problems of any camp is that of obtaining the services of an efficient staff. The leaders and camp director create the camp atmosphere. Therefore the Board of Directors uses the utmost care in selecting the camp leaders.

It is therefore a great honor to be chosen as a camp counselor or leader. That honor has been conferred on you present here today and on some others who, are not here. It is a great privilege to be given the opportunity of addressing you: to help to clarify in our minds what characteristics are most essential in a counselor, what his duties are, what our hopes are, and above all what ideals we are striving for.

First then, what do we mean by the word counselor? A counselor is a group leader in camp, and usually a group consists of 5-10 campers, or we might have two counselors working together with a larger group 12-15.

Then what are some of the essential qualities we look for in our counselors? We are not asking for any special educational standing, not any diplomas, scholarship or book learning, even if these would prove a great asset. We are looking for qualities of heart and personality. If I was to name some outstanding qualities desirable in a counselor, I would put these first: *responsibility, mature judgment, emotional stability, selflessness, self-confidence and reverence.*

Responsibility means first of all that the counselor must be fully aware of the responsibility of the work undertaken. He is responsible for the well being of his group. He is responsible for leading the group into camp activities in such a way that they love those activities. He feels that during his stay in camp he must put in full time. He realizes the responsibility towards the camp as a whole, towards the camp director, towards the campers and towards the homes from which these campers come.

Mature Judgment. The leaders or counselors are entrusted with the groups; it is all important that they should at all times have mature judgment which can be depended upon; daily circumstances arise where the counselor's judgment must be relied on. It must be sound and unbiased, the same as that of a good teacher, a wise father, an efficient leader. When

in doubt consult the camp director, and if problems arise solve them in such a way that the ideals of the camp are upheld, the rights of individuals considered, and the leader's personal standards raised.

Emotional Stability. Keep an even temper, do not have any favorites, try at all times to be cheerful and please appreciate a joke; and do not be afraid to apply a lot of humor if it should be necessary to "oil the wheels" for smooth running. If the occasion should arise that you feel there is an ample excuse for losing your temper *do not lose it*, lest you lose the respect of those you are leading.—*Emotional Stability:* remember the deepest rivers flow on in quiet strength; empty kettles sound the most. Meet any annoying incident with calmness and do not take it too seriously. It does not become a good counselor to make mole hills into mountains.

Selflessness is a greater quality than unselfishness. It is that quality where you forget yourself in the service of others, where the need of others comes first. For instance you see to it that the plates of your group have been filled before you fill your own. Even if you may feel a little tired you feel it is your place to assist the recreational leader on the play grounds. You may not feel sleepy when the retiring bell rings but you go to the dormitory with your group; see to it that they are quiet after the evening prayer. You may do this not as a first choice but because of selflessness even if after a tiring day you would love to take a dip in the lake or stroll along the beach for a while. But you realize you are *one* with your group and as such ready to share their camp life at all times.

Self-confidence. A counselor must stand on his own feet to command the respect of others, must be able to make adjustments, must have confidence in himself to be able to help the campers to feel at home and adapt themselves to camp life. One of the great values of camp is that there we learn to live with our neighbor. In any group the counselor will find individuals that need to learn to adapt themselves to the new environment. There is the child who is used to fighting for its right, rough and overbearing. There is one who is timid and afraid and finds it extremely difficult to get adapted to the new surroundings, and there is the child who has been made almost into a god at home, whose every whim has been satisfied; there is the child who is lonesome especially the first evenings and calls for his mother in his sleep. The counselor has full self-confidence that he can correct this and he goes to work and does

it. He leads these children out of themselves, makes them feel that no one lives unto himself, helps them to adjust themselves which will make them better citizens in tomorrow's world. The counselor must have self-confidence to give that same confidence to others.

Reverence. A counselor must show reverence, reverence for the religious teaching in camp; when possible he should be with his group during the teaching periods. There must be deep reverence shown during prayers and any devotional exercises, also reverence for the chapel in our memorial hall. *Lead your group to walk reverently.*

Now we come to the second part of our talk; the duties of the counselor. Do not fear that I will put here a list of "thou shalt" and "thou shalt not". Here as elsewhere we will to a great extent depend on the mature judgment of the counselor. But there are various duties which must not be over looked.

First I would mention *Socialization*—in simple language to help the campers to get along with others. It is well to keep in mind that these children who dwell in camp for a longer or shorter period have their part to play in a social pattern. They are not expected to learn to play the same part, but each one's ability and interests should harmonize with those of the others. A symphony orchestra is composed of many musical instruments. Each instrument develops its own individuality to perfection and blends this individuality with that of the others. In that way the greatness of the music rendered is felt. This socialization may be done by encouraging campers to share all responsibility; each chore should be made a game; pride should be taken in keeping their corner of camp neat. Group projects should be encouraged. Particular interest of each child should be drawn out in discussions. Self expression should be encouraged.

In addition to this there are other duties to be performed. The counselor will see to it as far as possible that camp rules are adhered to. Our camp does not believe in too many rules, rather to deal with the offence as the occasion arises. We are mindful of the fact that forbidding a child to look into the closet will keep that closet in the focus of the child's thoughts until, driven by curiosity, it takes a peep into that forbidden place. A certain teacher noticed the first day of school that right beside the school house was an old shanty whose roof did not look any too safe. That building had been there for years and the children had never been interested in it in one way or the other. The new teacher wrote a few rules on the

blackboard the first day of school. One of these was: "Do not under any circumstances climb to the roof of that shanty west of the school house." During the noon hour the teacher heard an awful thud. The roof of the shanty caved in; as there were eight boys investigating why they could not climb to the roof. Yes, we know by experience that too many rules are not wise; we believe in leading the young along the path and that is what we trust our wise counselors to do. But as I said before, what rules there are must be obeyed. The rising bell—the tidy personal appearance and personal habits. The washing of hands before meals when the warning bell goes. Marching orderly into dining room when the bell for meals calls. Courtesy at table—table manners. Observing of rest hour. Under no circumstances can the leader let up on that. Assisting the swimming instructor and assisting at games and at evening programmes. Being ready for the rainy day and let me tell you that rainy days are great days in camp, especially with an auditorium and a spacious dining room like ours. Be ready to plan something new every day—*The Birthday Party* where all those having a birthday the same month form a group and make appropriate decorations for table etc. The *backward* supper where clothes are worn back to front—you begin by the dessert, etc. — The formal dinner party campers enter in couples, low-backed evening dresses, a bathing suit and a long skirt—slacks and jacket with card board collar can be turned into "tails" for the ones representing the men—The ingenuity of the counselors enter in to think up any variety along this line.

Do not forget your loyalty to the camp director and your loyalty to the rest of the staff; few things are more disastrous than to make the camp a gossiping centre. By all means never descend to that low level.

Be loyal to your camp and to its ideals but do not forget to be fair and friendly towards other camps. We are all working for some common aims, even if methods and means are different and some of us feel that we may aim higher than others. As has been so well explained, our camp is a church camp not only a fresh air camp, as the majority of the camps on the shore of Lake Winnipeg happen to be. We have all the fresh air as well. Even if we aim at making our camp a model camp let us be friendly to all other camps and avoid comparisons and criticism.

Lastly I would like to leave this thought with you; 3-4 million boys and girls go to camp

every summer, enjoying sunshine and blue waters, having fun, making new friends. Many of these children have no other real holiday during the summer; we must watch very carefully that ideal that camp is a place to be loved by the children. Even if ideals are upheld, order kept, rules obeyed, it is not a prison but one ideal recreational centre. Organized camping is only 80 years old. The work is expanding enormously every year. Do not forget that you are one of a great band of noble workers, giving your time to a worthy cause, to a cause that will grow as the years go by, a cause that will be appreciated more deeply each passing year. May you be richly rewarded for assisting this work.

Why did the Lutheran Women's League consider it worth their while to support this work? Why do its members and the members of our Board of Directors give freely of their time and strength to the cause? First because we felt it was noble work in the Master's Vineyard bringing the young generation nearer to Christ; secondly, physicians are interested in the possibility of the camp for increasing health. Psychiatrists consider camp an ideal place for mental adjustment. Sociologists feel group relations may be planned for social well being. Educationalists believe the camp to be a place where children's learning can be effectively directed. So keep it in mind that you are assisting in a worthy cause; your influence may prove a great blessing to those you are directing. You, as a counselor in our camp may be given the opportunity of assisting in polishing rough gems, of directing the men and women of tomorrow, and in so doing you can have such an enjoyable time. It is wonderfully interesting and inspiring to live in camp. We may leave it sunburnt and physically weary but with much inner satisfaction. It is a wonderful experience to share the life of the campers, to spend a part of the summer in camp. That privilege will be ours this coming summer; let us make the most of it in every way.

BLAINE-POINT ROBERTS NOTES

By Rev. A. S. HANSON

On Saturday evening, May 8, a large crowd was in attendance at a musical recital given at Trinity church in Pt. Roberts. It marked the initial playing of the new two-manual Wurlitzer organ which has been placed in memory of the pioneers of Pt. Roberts. This fine instrument is being purchased through the efforts of the whole community. Those taking a part in the service of the evening were: Jule Samuelson, Mrs. Joy Brown, Mr. F. Frank, Mrs. T. Kotken-darfer, the choir, and the pastor. The dedication will be at some future date. "Christian Family Week" services were held at both churches in observance of Mother's day on May 9. A group from the Blaine church had the opportunity to hear Dr. C. C. Stoughton, stewardship secretary of the United Lutheran Church in America, on Friday, May 14. The Blaine Luther League presented a spring entertainment on Thursday night, May 20. Augmenting the program was a play in which league members took part. Apportioned benevolence and Lutheran World Action gifts have been sent in from both churches. The Lutheran World Action film, "The March Of Faith", was scheduled to be shown during the month. Recent baptisms have been for John and Susan Gudjonson, children of Mr. and Mrs. John Gudjonson of Seattle; and for Gloria and Carolyn Mutch, daughters of Mr. and Mrs. James Mutch. A Luther League rally is being planned for the near future. Lila Mae Trost became the bride of Mr. Nelson on May 22 with the pastor using the double ring ceremony. On Sunday, May 30, the churches of Blaine combined their worship at the high school baccalaureate service at which time Pastor Hanson delivered the message. O. J. Paulson, Blaine pioneer, passed away on Sunday, May 16. Final rites were conducted from the Blaine church. Through the efforts of the Jr. Ladies Aid, new outside entrance doors have been purchased for the Blaine edifice.

O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.

More of Thy glory let me see,
Thou Holy, Wise and True;
I would Thy living image be
In joy and sorrow too.

—J. C. Lavater, translated from
German by H. B. Smith.

PRAYER

"Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life. Amen."

—From Word in Season.



The Icelandic Old Folks' Home, Vancouver, B.C.

By G. F. GISLASON (President of the Board)

I have long wanted to write a short report of the work and progress of our old F. H. activities here, up to date, but now, at the request of Rev. R. Marteinsson, I finally submit the following:

The story is probably well known to many, but others, I am sure, have not kept in touch, hence I will briefly review some of the highlights of the work.

From time to time, people had discussed the need of more accommodation for our Elder Citizens, but the present movement here in Vancouver had its beginning, I think, at a meeting of the Ladies' Aid Society, Solskin, and the outcome was that a stirring committee was organized for the purpose of calling a general meeting to discuss the possibilities and desires of the community, etc. The meeting was called and our first committee elected. From there on, the work has forged ahead. It was not all easy going, as one could expect; many divergent opinions came to light, and had to be ironed out. After a long period (about 2 years); our first break came, when at the "Synodical Meeting at Minneota" the Icelandic Lutheran Synod authorized the Betel Committee to grant us a large loan (which we had solicited) on unusually favourable terms. This was a real impetus to our work here, and following this we put on a real canvas for

funds, which was well received; but still we soon found that even then we would not be able to buy, with the money at our disposal, any house that we figured would be a suitable one for our needs, "as Real Estate prices were quite high." So we approached our provincial government for help and, after lengthy correspondence and personal interview, they were kind enough to give us a large grant, which made it possible for us to negotiate the purchase of our present home.

This is a beautiful home, well located in the centre of the city, near transportation, spacious grounds, in fact, a beautiful location on a boulevard street, quiet and home like. We have been very lucky all along. First we were favored by the wonderful co-operation of our local people and every Icelandic organization in the city and Icelanders elsewhere. Secondly the loan from Betel and finally the splendid gift of a large sum of money from our provincial government gave us a mighty impetus. Then we were very fortunate in getting Mrs. Bjorg Thomson, a registered nurse, as our Matron. She runs the Home in an efficient and dignified manner. Mrs. K. Skordal is the cook and does a fine job. We also have a maid to help with other duties; everyone seems very well satisfied at the Home. We now have 27 resident old people, and it is a pleasure to see how happy

and comfortable they all are. Rev. Dr. H. sigmar had Xmas and Easter services at the Home as well as other occasioned services.

Our present committee is as follows:

G. F. Gislason, president; H. J. Halldorson, vice-president; Dr. P. B. Guttormson, treasurer; Mrs. Thora Orr, secretary; Gunnar Gudmundson, Oli Jonsson, Mrs. Lemessurier, Einar Haralds, Armann Bjornson and Eric Hall.

The executive are: G. F. Gislason, Dr. P. B. Guttormson and Mrs. Thora Orr.

There is much I could say about the exceptional work done by the several associations and individuals of the city and elsewhere, but space does not permit.

The future of this Old Folks' Home in Vancouver seems reasonably sure of succeeding, from now on, if the public will continue to give us a fair measure of support financially.

I would also like to mention some of our early workers who did much to help get this work started. Here I mention first our late president, Mr. Carl Fredrickson; he was a tireless worker, and his loss was a hard blow to our committee and the cause at large. Other stalwart workers were Rev. R. Marteinsson, who gave us invaluable advice as he had experience in Old Folks' Home work; also S. Eymundson, Magnus Eliason, L. H. Thorlakson, A. Gudmundson, Ofeigur Sigurdson, E. E. Einarson; and I want to mention especially Miss Gerda Christopherson, who, I believe, was the first to move this question in the Ladies' Aid Society as well as working hard for the cause. There are many, many others whose names I have left out, not by choice but because there are too many to mention here.

Our visitors' register is getting to be quite an interesting book. I noticed recently among others the following names of old friends: Judge J. Thorson, Judge W. Lindal, Dr. B. H. Olson, Hannes Lindal, J. J. Swanson, Soffonias Thorkelson, etc. etc. It is worthy of note how exceptionally well certain outside districts do for the Home to wit (according to total contributed in dollars): 1st, Victoria, B.C.; 2nd, Prince Rupert, B.C.; 3rd, Flin Flon, Man.

Finally may I personally, as well as on behalf of our committee, express my sincere thanks to every society and to every individual who has supported our Icelandic Old Folks' Home of Vancouver, in any way. It is the sum total of the generosity of all these supporters that has made this Home a reality.

With the help of God, it is the purpose of our committee to try to operate the Home in such a way that it may provide the maximum of comfort and happiness to our aged pioneers.

NEWS ITEMS FROM SEATTLE

On May 16, (Whit Sunday), which is our traditional Confirmation Day, we had a special rally of past Confirmation classes dating from the time of the reorganization of our congregation in 1925, to the class of 1947. Special items on the program included a harp solo by Christine Sumarlidason Simpson of Mukelteo, Wash.; a vocal solo by Richard Johnson; and a flute prelude by Betty Taskey, all former members of the church.

Pastor Sigmar delivered an inspiring sermon on "Confirmation Memories", which brought back pleasant thoughts to all of us.

Miss Beverley Hanson, daughter of Mr. and Mrs. J. Berger Hanson, was married to Mr. Arthur Kristjanson on May 8, in the Ballard First Lutheran Church. He is the son of Mr. and Mrs. Hannes Kristjanson. The Rev. H. S. Sigmar performed the ceremony.

At the Mother's Day service the infant daughter of Mr. and Mrs. James Wells was baptized. The name given was Cheryl Ena Della. Mrs. Wells is the former Gloria Stefanson.

The Icelandic Literary Society, "Vestri", sponsored a farewell party in honor of Mrs. Jacobina Johnson, who is leaving in the near future for a trip to Iceland. Mrs. Johnson was presented with a suitcase and a purse by her many friends. They all join in wishing her a happy voyage.

THE CONVENTION

(Continued from Page 2)

Sunday was devoted to services in the three churches, also in Betel, the Old Folks' Home at Gimli and in the neighboring parish of Rev. B. A. Bjarnason.

On Sunday evening we had our Youth Rally in Gimli Church. The speakers were Rev. A. S. Hanson from Blaine, Wash., and Mr. Stefan Guttormsson from Minneota. They gave wholesome fine messages. We were also entertained by the splendid Junior choir of Gimli Church.

Monday morning and afternoon were spent in the Arnes Church, some distance north of Gimli. We were entertained by the congregation there for dinner and afternoon coffee, enjoyed the same lovely hospitality as at Sunrise Camp at Husavick.

The rest of the Convention was held in the church at Gimli. Monday evening was named Icelandic night. Rev. G. Guttormsson read a long paper on what I might call Christian discipline. My translation might be imperfect, but the lecture was an intellectual treat. Rev. Dr. Sigmar of Vancouver followed with an address on the practical aspects of our church work, sane and useful.

A PLEASING DUTY

In previous issues of this journal, I have expressed certain thoughts about the membership of the Icelandic Lutheran Synod in the United Lutheran Church. I have endeavored to explain that relation and to indicate our proper attitude to that membership. In that connection there is no need of any vagueness or muddled thinking. The clear and simple fact is that the Icelandic Synod is a member of the U.L.C.A. and that membership is exactly similar to the membership of an individual in a congregation. In a previous article, I have said that it implies two things: a privilege and a duty. To be a co-worker with Jesus Christ in His Church is an undoubted privilege, and that privilege is extended to us in the congregation and in the United Lutheran Church. Now I wish to call your attention to the duty inherent in that membership.

Duty is not a popular word. Maybe we had better dispense with it altogether. We are at least not fond of having people rub it in that we ought to do our duty; but I am afraid that we are rather inclined to think that other people ought to do theirs. I do not imagine that we would be anxious to give a certificate of merit to a person who had completely failed in doing his duty or to one who had a totally wrong attitude to this moral issue. Maybe, however, we can find another expression which says the same thing more simply. Duty is that which ought to be done, or what God requires of us.

The question then resolves itself to this: what ought to be done by the members of the U.L.C.A. to help along its work?

Is that work worth supporting? That is a fundamental question. Our Synod would not have joined if it did not think so. Moreover, the United Lutheran Church is a democratic organization, its supreme power rests in the bi-ennial conventions which are composed of delegates elected by the Synods. They decide policies and elect officers. The whole program is directed by a splendid group of men who are anxious to work for the extension of the kingdom of God.

I have previously referred to mission work as an avenue of approach to knowing something about our U.L.C.A. We know that we have received valuable help in that field of work. That is an object lesson for us. In exactly the same way this Church Body aids missions all over this continent. It is a tremendous undertaking. Others have helped us; we ought, as far as we are able, to help others.

Another great objective of the United Lutheran Church is Lutheran World action and

Lutheran World Relief. It endeavours to help Lutheran missions in the foreign field which had to be given up by the countries at war in Europe. The huge task of this movement on the continent of Europe is twofold. It seeks to help in rebuilding the Lutheran Church there. That need is almost indescribable. The other task is to do what is possible to feed the starving and clothe the naked and ragged. The call to that kind of help was made very emphatic by Christ. This is His work. Our Icelandic people are said to be kind hearted, and I think that is true. I think this should touch the heart of every member of the Icelandic Synod. I would like to see everyone of our congregations reaching out eager hands to help.

Still another objective of the United Lutheran Church is aiding Christian colleges and theological seminaries, a splendid and useful work. These institutions are essential to the life and progress of our church.

It was not a blessing but a misfortune that our Icelandic Synod lost its Jon Bjarnason Academy. Christian educational institutions are a blessing to the nation as well as to the Church.

Suppose then we see the need and have the willingness to help, how shall we set about doing it? Directly it is the duty of the leadership of our Synod to show our people the way but we may, in an informal manner, suggest certain thoughts that may be helpful.

Everyone of our congregations has, I presume, regular contributors who promise to give definite amounts. In a parish I served years ago, one congregation made it obligatory for each family to contribute \$4 annually to its funds. Well it was at least definite. By this time many congregations use the envelope system, by means of which each member contributes a certain amount each Sunday. An advance on this system has been widely introduced in the churches of Canada and the United States. That is the duplicate envelope system. The foundation of that system is the conviction that every member should, as far as possible, have two objects in his church giving: support the congregation and support the wider interests of the church. This latter is now usually called benevolence. In one pocket of the envelope is the gift for the congregation, in the other for the Church. Both come in regularly, and both needs are taken care of systematically.

Now is that not a more business-like way of doing things than the hap-hazard, go-as-you-please, hit-and-miss method of doing things, or possibly letting things slide until somebody gives something?

Intimately connected with the duplicate

envelope system is the Every Member Visitation. That is generally conducted in Autumn. First a clear understanding of the needs of the congregation, including benevolence, for the following year is conveyed to the members at a public service or in some other way. Then a group of men and women visit every member including, if possible, adherents. This group includes the church council, with considerable additions. The group is prepared for their work by the pastor. They all start out at the same time, and that time is announced to the congregation. The purpose of the visit is friendly contact. It includes getting pledges for the following year, but is far more than just that. The visit should aid loyalty to Christ and His Church. In that way the congregation is prepared for effective work.

Before the end of each year the Executive Board of the United Lutheran Church carefully prepares next year's budget and apportions this among the Synods on the basis of communicant membership. If a Synod fails to pay its full apportionment, it is not penalized, the unpaid sum not counted against it, after the year is over, but the great need of the help asked for should so impress us that we endeavor never to fail to meet our apportionment. Let this challenge our Christian manhood. Let us be loyal.

But what about our country congregations that have no envelopes? With goodwill toward Christ and His Church they will find a way. "Where there is a will there is a way." In former times in our Synod, it was customary to set aside certain days or seasons for special offerings, for the home missions, for foreign missions, etc., that custom might be revived; have special days for home missions, for foreign missions, for Lutheran World action, etc. Have your pastor give you a message suitable to the cause and have free will offering. If that is faithfully done by pastor and congregation, our people will become more alive to the work of the United Lutheran Church and to the spreading of the Gospel throughout the world.

The Lutheran Church is part of our Icelandic heritage. We want to be faithful to that heritage in this country, and in that fight for the faith we find the United Lutheran Church a fine, helpful big brother.

It is a pleasing duty to give help to that cause.

"The possession and knowledge of Jesus Christ, in spirit and in truth, tends always, by an eternal law, to warm and open as well as to purify the human heart."

—Bishop H. C. G. Moule.

A CHALLENGE

"FIGHT THE GOOD FIGHT OF FAITH"

By Rev. Dr. W. W. H. GREEVER

Former secretary of the United Lutheran Church in America. (From his book, "Seeking and Serving Souls").

The world, the flesh and the devil constitute opposing forces to the Christian religion which not only maintain strong solidarity in organization and strategy but maneuver strong beach-heads and spear-points right within the Christian Church itself. They enter universities, and colleges, and pulpits even, and often secure spokesmen in Church conferences and conventions. They belittle concern for revealed truth and, with the disguise of a false altruism, presume to advocate programs of temporal welfare as a substitute for spiritual values. They foster class and party divisions within nations, breed wars between nations, and set race against race. They seek to monopolize all human interests and to absorb all human resources. It is against such opposing forces that the Christian religion, through the Church, must contend as it seeks world-evangelization and sanctification. Verily, this warfare is against principalities, and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places. The character and power and operations of these forces, the Church must appraise and take into account continuously, as it seeks the conquest of the world for Christ. Nothing may be taken for granted, no compromises dare to be made, no concessions can be allowed, and complacent indifference to the magnitude, and urgency, and gravity of the God-given mission of the Church is tragically fatal to the cause of Christ in the world.

EXPLANATION

It was not my intention that there should be anything in this paper about me personally; but some friends of mine thought differently and took matters into their own hands and the results you see on the first and second pages. Of course I can be blamed for lack of firmness. When I suggested that this should not be done, I was gently reminded that I was only an assistant editor. The friends did it out of the kindness of their hearts. They wanted all the readers of the Parish Messenger to know that I had been honored. It seemed to me that I could nothing but accept their friendly gesture. For that weakness I ask your pardon.

R. Marteinsson

A LADY WITH A LAMP

That designation was, by a poet, given to that consecrated nurse, Florence Nightingale. The day did not suffice to take care of the wounded: that work had to be continued by lamplight. Self-sacrifice is still appreciated in a nurse. The symbol of the lamp may, therefore, still be applied to these saviors of human lives.

A woman, of Icelandic parentage, 67 years of age, Miss Inga Johnson, found rest from her earthly labors January 3 this year. It seems very fitting to apply to her the symbol of the lamp. I am going to speak of her as a lady with a lamp.

Perhaps this calls up the parable given by Jesus of the "ten virgins which took their lamps. Five took oil in their vessels with their lamps; the other five took no oil with them." This suggests a thought: it is not enough to have a lamp, no matter how good; but we must also equip it for use. We can, therefore, speak of the lamp as such and its use.

God gave Miss Johnson her lamp, and it was good. She had a clear mind, quick perception, good common sense, splendid management, artistic tastes, friendly approach to people, cheerful disposition, vivid imagination, a delightful capacity for innocent playful humor, fair education, good training for nurse and Christian principles of thought and life.

How did she use her lamp?

In addition to her youthful activities, at home, in school, at church, at work, her main life-work is found in three great fields.

The first one of these is the General Hospital in Winnipeg. She began training for nurse there in 1904, graduated in 1907, became staff-nurse there immediately after graduation, became assistant superintendent, and finally became superintendent of the newly organized social service work of the hospital. Her advancement is proof of the success of her effort, and it is certainly true that the hospital authorities had confidence in her ability and for her work. It was successful not only because of the merit it won but also because it had the highest quality of a true nurse, love of human beings in their need and the urge to help. There was oil in her lamp and it was much and well used.

Her next field of work was across the sea in World War 1, 1916-1919. Miss Johnson belonged to the Canadian force of overseas nurses. Her first work there was in the Canadian Hospital No. 1, and then she was placed in charge of Clearing Station No. 4, of the Canadian Army. The King of Belgium gave her a medal for her splendid service, and the British military authorities gave her the Red Cross Medal, the highest

distinction given to nurses. Nothing but pure, unselfish, and skilful use of the lamp which God, training, experience and consecration to duty had given her gained her this distinction.

In 1933 Miss Johnson became the matron of Betel, the Icelandic Old Folks' Home at Gimli, Man. She remained in that position until illness, in 1944, made it impossible for her to continue. While there was some nursing to do in that home, the work was largely different from anything she had before attempted, but it called into action all her fine qualities of mind, heart, and management. She became the ideal matron. Much good work had been done at Betel before she came there, but she added new beauty to the institution. Every department benefitted by her good taste and skilful hand. It stood her in good stead in this work that in her youth she had acquired good command of the Icelandic language. Her government was firm, just, and wise, suffused by the glow of kindness throughout. What a blessing her lamp was in that home. How warm and bright was the light it gave to everybody there.

Miss Johnson had a period of illness, including much suffering, 1921-30, terminated by work on the West Coast, 1930-33. Her final illness began in 1944 and continued to the end. But the sunshine of courage and cheerfulness never left her. I am reminded of these lines in Bayard Taylor's Storm Song, when he is thinking of the sailors out at sea:

"So whether to harbor or ocean grave,
Be it still with a cheery heart."

I have spoken of Miss Johnson's fine qualities. One thought should be added to that: she not only possessed splendid qualities but also a remarkable combination of them growing into perfect harmony. She had, for example, a rich gift of cheerfulness, humor, innocent fun and gaiety, yet her life was grounded on serious Christian principles according to which she shaped her life. The glad and the good reigned supreme in her life in perfect harmony. I'll give another example. She had a marvellously quick and clear perception; but her firmness and skill of performance were just as great, and what a beautiful combination they made; she saw things quickly and shaped them into reality skilfully. No wonder she managed things well.

Throughout her life work, the beautiful glow of her lamp had its source in the Light of the World.

—†—

He that loveth not knoweth not God; for
God is love. (1. Jno. 4:8)

* * *

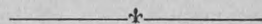
Whatsoever thy hand findeth to do, do it
with thy might. (Eccles. 9:10)

THE LIST STILL GROWS

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Be kindly affectioned one to another with brotherly love; in honor preferring one another.

—Rom. 12:10.

Rejoice with them that do rejoice and weep with them that weep.

—Rom. 12:15.

A PORTION OF THE REPORT OF THE TREASURER OF THE ICELANDIC
LUTHERAN SYNOD, AT GIMLI, MAN., JUNE 18 - 22, 1948

(This table shows mainly two things: contributions by our congregations (1) to our Synod and (2) to the United Lutheran Church.)

CONTRIBUTIONS AND PAYMENTS MADE BY SYNOD'S
CONGREGATIONS ON ASSESSMENTS, DUES AND CAUSES

Name of Congregation	U.L.C.A. Apportionment Objective	Contributed	Lutheran World Action (Free will)	SYNODICAL DUES		Total Payments
				Assessed	Paid	
St. Paul's	\$ 200.00	\$ 126.00	\$	\$ 45.00	\$	\$ 126.00
Vesturheims	100.00	100.00	.....	22.00	22.00	122.00
Lincoln	80.00	101.00	.....	18.00	15.00	116.00
Vikur	188.00	.....	15.00	40.00	.....	15.00
Vidalins	221.00	50.00	25.00	46.00	46.00	121.00
Pjeturs	111.00	.....	17.75	26.00	26.00	43.75
Fjalla	66.00	66.00	.....	16.00	16.00	82.00
Hallson	35.00	.....	17.75	9.00	.....	17.75
Melankton	196.00	60.00	.....	41.00	41.00	101.00
Gudbrands	93.00	.....	.....	19.00	19.00	19.00
Furudals	31.00	.....	.....	7.00	.....	.....
First Lutheran	900.00	300.00	.....	210.00	150.00	450.00
Selkirk Lutheran	390.00	51.00	122.05	89.00	74.00	247.05
Gimli	272.00	22.85	25.00	60.00	.....	47.82
Vidines	68.00	.....	.....	16.00	16.00	16.00
Arnes	56.00	.....	.....	13.00	.....	.....
Mikleyar	154.00	.....	.....	35.00	64.00	64.00
Ardals	375.00	65.00	.....	77.00	64.00	129.00
Braedra	300.00	16.00	.....	60.00	110.00	126.00
Breidavikur	72.00	.....	.....	17.00	17.00	17.00
Geysir	184.00	.....	.....	40.00	.....	.....
Vidir	72.00	25.00	.....	18.00	33.00	58.00
Glenboro	150.00	169.47	90.80	34.00	.....	260.27
Immanuel (Baldur)	145.00	128.49	125.16	33.00	60.00	313.65
Frelsis	100.00	40.00	15.00	20.00	.....	55.00
Frikirkja	135.00	44.00	55.00	31.00	31.00	130.00
Lundar	129.00	.....	.....	30.00	.....	.....
Betel	88.00	.....	.....	20.00	20.00	20.00
Luters	71.00	.....	.....	17.00	.....	.....
Herdubreidár	172.00	100.00	50.00	36.00	36.00	186.00
Winnipegosis	54.00	.....	.....	8.00	.....	.....
Concordia	112.00	10.00	.....	24.00	.....	10.00
Logberg	35.00	10.95	.....	8.00	15.00	25.95
Thingvallanylendu	25.00	.....	.....	6.00	4.60	4.60
Calvary (Hallgrims S.)	161.00	165.50	122.35	36.00	.....	287.85
Blaine	120.00	23.50	15.00	27.00	27.00	65.50
Trinity	27.00	89.00	.....	7.00	13.00	102.00
Vancouver	156.00	175.00	100.00	18.00	15.00	290.00
TOTALS	\$5,844.00	\$1,938.73	\$795.86	\$1,279.00	\$934.60	\$3,669.19

Received after books were closed and audited—

Selkirk	25.00	.....	75.00	(347.05)
Frelsis .....	.....	35.15	20.00	(110.15)